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From an Old Original Drawing in the collection of the late W. Robertson Esq., Architect.

The Cross was Erected A.D. 1335, and taken down A.D. 1771.

THE ANCIENT MARKET CROSS OF KILKENNY

(and part of the High Street)



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THE ANCIENT MARKET CROSS OF KILKENNY,

(and part of the High Street)

TRANSACTIONS
OF THE
KILKENNY ARCHÆOLOGICAL SOCIETY,
FOR THE YEAR 1853.

THE MARKET CROSS OF KILKENNY.

BY JOHN G. A. PRIM.

AMONGST the many valuable ancient monuments of Kilkenny consigned by the Vandal spirit of the past century to destruction, the Market Cross, which must have formed one of the most striking and imposing ornaments of the town, will ever be most deeply regretted by those who reverence the beautiful in art, or are possessed of heart and thought for the olden times. This interesting monument, which was erected in 1335, stood in the High-street, between the Butter-slip and the Tholsel, and appears to have been an exceedingly light and elegant structure in the Decorated style of architecture. Several old writers have left us descriptions of it which correspond most accurately with a few drawings taken from different points of view, that fortunately have also come down to our day, and leave no room, as in the case of other ancient objects of interest destroyed about the same period, for doubt or speculation as to its appearance and effect. In the seventeenth century there were several private votive crosses, like that a portion of which still exists at the Butts, erected in different parts of Kilkenny by the wealthy inhabitants, as tributes to the memory of departed friends and relatives: but there were two crosses of a different character, of more imposing proportions, and filling more conspicuous situations—the lesser one, known as Croker's Cross, having been placed as a military trophy,¹ whilst the greater

¹ Croker's Cross stood nearly in the position of the present Parade pump, and was erected in the year 1407, in commemoration of the victory gained over the Burkes

and O'Carrolls, at Callan, by Sir Stephen Scrope, the lord deputy, in whose army the burgesses of Kilkenny served, under the leadership of their sovereign, John Croker.

cross was founded in the midst of the High-street of the city, and in the centre of the market-place, as it were to mark the dedication of the community to the service of the Christian Deity. We are afforded an interesting notice of the situation and general appearance of both those monuments by a manuscript preserved amongst the Clarendon papers in the British Museum, which appears to have been a fragment of a history of Kilkenny, written in the beginning of the seventeenth century, and never finished nor published. The writer—whom there is reason to believe was David Rothe, the then Roman Catholic bishop of Ossory, a gifted scholar and antiquary, as his known works, as well as the evidence voluntarily borne by archbishop Usher, sufficiently testify—states that—

Towards the south the city is divided into four ways, and in the centre of the intersecting streets was erected a marble cross, which they call Croker's Cross, elevated on a four-square base of many steps, of which one side looks to the street of St. Patrick, the second to the Castle-street [now called the Parade], the third to St. John's [Rose-Inn-street], and the fourth to the High-town [High-street]; almost in the centre of which latter stands prominently forth another cross of similar material, but of more beautiful and magnificent fashion, from whose square graduated base rises a vault supported by marble pillars, and at its apex a graceful cross of polished marble; above which, at the point where its gablets diverged, were originally sculptured the statues of the saints to whose guardianship and patronage the city was of old committed. These are St. Canice, St. Kieran, St. Patrick, and St. Brigid the Virgin. . . . At the time at which this cross was erected, it is recorded in the archives, that many of the inhabitants made pious vows for the safety, prosperity and protection of the newly-founded municipality—nay, some are even said to have burned the sign of the cross with glowing iron into their flesh, in order to their making the pilgrimage to Jerusalem, that God might condescend to prosper the undertaking of that community and town.¹

The record to which the writer refers as his authority for this event is, doubtless, the entry under the year 1335 in the annals of John Clyn, a Franciscan friar of Kilkenny, living at the period of the event. Clyn's statement of this occurrence, which is rather amplified in the above passage, is as follows:—"The same year, on Thursday, the morrow of Lucia the Virgin, the great cross was put up in the centre of the market-place in Kilkenny, at which time many persons, flying to the cross, were marked on the naked flesh with the sign of the cross, with a red hot iron, that they might go to the Holy Land."² Thus the ceremony of the raising of the cross upon its pinnacle, would seem to have created an extraordinary religious excitement amongst the burgesses of Kilkenny, and perhaps also the more warlike and adventurous inhabitants of the surrounding district, who may be supposed to have gathered into the town for the occasion. What a pity that Friar Clyn, who was doubtless a spectator of the scene, if not an actor in the solemnity, has not left us a more detailed narrative of the curious proceedings of that day. But bald and mea-

¹ Translated from the original Latin, *Clarendon MSS.* tom. li. No. 479, in the British Museum.

² *The Annals of Ireland, by John Clyn*, printed for the Irish Archæological Society, p. 27.

gre as is the entry of the event in his annals, it is sufficiently graphic to bring most vividly before the mind's eye, and enable us to realize with almost life-like effect, the exciting and picturesque spectacle presented in the market-place of Kilkenny on that memorable December morning, in the year 1335! It has already given inspiration to some of the local poets:¹ but what a splendid subject would it

¹ The following poem, suggested by the passage in Clyn's Annals above quoted, was written by Mr. Paris Anderson, and published in the *Kilkenny Moderator* newspaper in 1851:—

On the morrow of St. Lucia,
And the day of mighty Jove—
When the blast of dark December
Stripp'd the last leaves from the grove;
In the year of grace we read it,
Thirteen hundred, thirty-five,
All the streets of faire Kilkennie
Seem for festival alive.

From the high Cathedral chiming
Comes the sweet accord of bells,
Mingling with the loud Te Deum,
Many an echo, townward swells—
Stretches forth a long procession,
Monk, and priest, and prelate high,
Whilst the sun of cold December
Struggles through the wintry sky.

Hark! Our Lady's bells are ringing,
Echoing St. Canice' chime,
Marching to the mingling music,
How the multitude keep time!
Zealously their hearts are throbbing,
Eager grows each anxious face,
As the motley ranks are thronging
To the crowded market-place.

There the Black Friars assemble;
There the Gray Franciscans come;
There the mail-clad barons muster,
At the tucket's sound, and drum;
And round the Bishop, white-robed children
Incense-bearing censors toss,
As the long procession wendeth
To the new-built Market Cross.

In the market-place, like statues,
Men-at-arms stand, many score,
Drawn around the cross's basement,
'Neath the pennon of Le Poer.^a
In the midst, the stately structure
Proudly rears its bulk on high;
But the cross, as yet, is cover'd
From the ardent gazer's eye.

Now the music of the chiming
Ceases, all is hushed around,
And the upturn'd eager glances
On the cover'd work are bound;
When the Bishop gives the signal—
Quick the arras-cloth they raise,
And the cunning of the working
Bursts upon the people's gaze.

Far above the pillar'd arches
Springs a slender shaft and tall—
Higher yet, the Christian symbol
Sheds its halo over all;
'Neath, St. Canice and St. Kieran,
Carved from out the living stone,
With St. Patrick and St. Brigid—
Tutelaries of the town.

As when through the leafless forest,
After a mysterious lull,
Louder comes the mighty surging
Of the wild storm, deep and full—
So the people's pent-up feeling
Bursts with one exulting cry—
Thronging through the serried soldiers,
To the holy cross they fly.

And the matron and the maiden,
Burgher meek, and rider bold,
Kneel before the Friar Preacher,
Whilst his holy words are told—
Words which, like a light'ning message,
Fly amidst that pious band.
Telling them of distant pilgrims
Wending to the Holy Land.

Words which sink within each bosom,
As the red-hot iron's glow
Burns into the flesh external—
Marks the cross 'neath which they go—
Witness of the truth that guides them
In that weary pilgrimage,
To the shrine of God's sepulchre,
For that faith high war to wage!

Since that morrow of St. Lucia,
Twice two centuries and one
Have passed o'er the crowded city—
Pilgrim, soldier, cross, are gone;
Yet the record hath not faded—
Fancy still the scene can trace,
When the cross was consecrated
In Kilkennie's market-place.

^a The Lord Eustace le Poer was then Seneschal of the Liberty of Kilkenny.

form for the historical painter ! It presents, however, as I shall have to show, but one of a series of striking *tableaux* in connexion with the Market Cross of Kilkenny, well worthy of engaging the pencil of the artist.

Raised thus in the market-place, as a symbol of religion,¹ intended to remind the traffickers, in the midst of their buying and selling, of the Deity ruling over all, and to inculcate silently but forcibly the lesson of honesty and integrity in the fulfilment of their bargains and the regulation of their business transactions, the Cross naturally came to be the usual scene of public religious ceremonials. The clergy found it a convenient place, from its position in the most frequented thoroughfare, and the elevated stand which its base afforded them, for preaching to the people ; and doubtless such a scene as that which another Kilkenny poet² has imagined in the following lines, was often witnessed on the spot :—

'Twas noon at the Market Cross,
In the quaint town,
And the burgher so comely,
The tall peasant brown,
And the gaunt man-at-arms,
And the mild maiden meek,
With the peach-blush of beauty
And peace on her cheek,
Were crowding together,
In hundreds around,
Whilst the tall cross stood stately
'Mid tumult and sound :

Then the long mellow knell
Of the Angelus Bell
Upon the dense crowd
In the market-place fell ;
And the burgher knelt down,
And the peasant as well,
And the gaunt soldier rude,
At the peal of the bell ;
Whilst the pure maiden voice
Joined the long mellow knell.

The Market Cross was also selected, as appears by the civic records, as the position wherein, at the season of Corpus Christi, the young men of the town were accustomed from an early period annually to perform, for the public entertainment, those curious old religious plays, termed "mysteries," the rude but picturesque germs of our ancient drama. At the period of the reformation we have still the same locality selected for similar purposes. Bishop Bale, the celebrated reformer, records the circumstance of his having frequently preached at

¹ The Rev. Dr. Milner, in his "History of Winchester," says—"The general intent of Market Crosses was to excite public homage to the Christian religion, and to inspire men with a sense of morality and

piety amidst the ordinary transactions of life."

² Mr. John Thomas Campion in his poem, "The Angelus Bell ;" from which these two stanzas are extracted.

the Market Cross during the short space which he remained in the diocese of Ossory; and on the 20th of August, 1552, some of the inhabitants publicly performed, at the same place, two dramatical pieces written by him, being "a tragedie of God's Promyses in the olde Lawe," and "a comedie of Sanct Johan Baptistes Preachinges," which were accompanied with "organe plainges and songes, very aptely."¹ We have references in the municipal archives to the performances of the mysteries (of which, however, the name of only one, "The Resurrection," is mentioned), down to the year 1632, and they may have been continued subsequently.² But soon after, Kilkenny became the scene of events of national importance, and in the turmoil of politics and the horrors of internecine war we lose sight of the arrangements for civic improvement and peaceful popular amusements, previously placed on record in the corporation muniments. According to a deposition preserved in the Manuscript Library of Trinity College, Dublin [F. 2. C.], a detachment of the government troops, numbering sixty, under the command of lieutenant Gilbert and "ancient" William Afry, in marching from Ballyragget to Ballinakill, about Michaelmas 1642, encountered near the latter town six or seven hundred of the Confederates' army, horse and foot, commanded by the eldest son of Lord Mountgarret, and having the temerity to engage in battle with them, were of course immediately overcome and many of them slain. The document states, that the heads of the two officers and of five others of the slain, were carried to Kilkenny and hung upon the Market Cross on the next market day, creating a great sensation in the city whilst they were suffered to remain there. The heads were subsequently removed and buried in St. James's green.

Our next glimpse of the Market Cross, however, shows it as again the scene of a striking religious solemnity. Rinuccini, the Papal Nuncio to the confederate Catholics, arrived in Kilkenny in November, 1645, and thus himself relates the ceremonial which accompanied his entry to the city:—

The evening before I arrived in Kilkenny I stopped at a country-seat about three miles distant, to give time for the preparations that were being made for my reception. Here four knights, accompanied by Mr. Belling (the secretary of the Confederates'

¹ The Vocacyon of Johan Bale to the Bishoprick of Ossorie, printed in the *Harleian Miscellany*, London, 1745, vol. vi. p. 415.

² The reference in the corporation records to the mysteries in the year 1632, would serve to show that the traders exposed their goods for sale in booths in the street, and that such standings were termed "shops." The entry referred to, which was made on the 13th April in the above year, was a notification that "The north side of the Market Cross was granted to

two persons for shops, during the fair times of Corpus Christi, in regard that their shops are stopped up by the stations and play of Corpus Christi day." The nuisance of a cattle market in the middle of the city was at that period permitted as well as now, but only a portion of the High-street seems to have been used for the purpose. On the 9th of February, 1609, the corporation ordered "that the market place for cattle be at James's-green and Walkin's-green, and from the Market Cross to Croker's Cross; and no one to buy elsewhere."

council) came from the council to welcome me anew; one of whom, a literary person, addressed me in a short speech, seated as I was in my litter. I was met, absolutely, by all the nobility and youth of Kilkenny and its environs, in different groups, the head of each of which complimented me. The first of these consisted of a company of fifty scholars, all armed with pistols, who wheeling about expressed their compliments through one of them, who, crowned with laurel, and more remarkably dressed than the others, recited some verses. Outside the gate in St. Patrick's church, all the clergy, both secular and regular, assembled, who immediately joined the procession. At the gate all the magistrates of the city, with the Vicar General, waited for me; the latter presented me a cross to kiss. I was on horseback, wearing the Pontifical hat and cope. Some of the citizens carried the canopy, remaining uncovered although it rained. The sides of the street, as far as the Cathedral, about the length of the Lungara at Rome, were lined with infantry, armed with muskets. There is a very high Cross in the middle of the city, at which the people assembled, as in the square, and all stopped at it while a prayer was being recited by a young student, and then went on to the Cathedral.¹

Again the scene shifts, and we have the market-place of Kilkenny the theatre of military violence and outrage, from which the Cross itself became a serious sufferer. In March, 1650, the gallant Sir Walter Butler—having bravely defended the town and castle and staid the all-subduing arms of Cromwell for nearly a week before the defences, feebly manned as they were by a garrison reduced to the last extremity from disease and want of provisions—surrendered on honourable terms, and marched away with drums beating and colours flying; and the victorious soldiers of the parliament, left in full possession of the conquered city, immediately proceeded to vent their fanatical feelings against this beautiful monument. Archdeacon, a member of the Jesuit order, and a native of Kilkenny, who perhaps may have been a witness of the occurrence, in referring to the siege of the city, describes the outrage and asserts that a divine judgment was inflicted on the perpetrators. He says:—

At which time a circumstance, witnessed by many, occurred that I must not pass over in silence. There stood then, and still stands (1686) in the splendid market-place of Kilkenny, a magnificent structure of stone, of elegant workmanship, rising aloft after the manner of an obelisk. Its supports are four lofty columns, which bear the weight of the entire superstructure, to which you ascend, on its four sides, by flights of stone steps. And above all there was elevated, on the highest point, a sculptured figure of the Crucifixion. But after the occupation of the city by the Cromwellian soldiery, some of them, who were particularly remarkable for their impiety, assembled in the market-place, armed with their muskets, and directed many blows against the symbol of the Crucifixion, in order that they might fully consummate their irreligious triumph, which their persecuting fury at length accomplished. But behold! the punishment of an avenging God quickly pursued the workers of this sacrilege! for in such a manner did the Divine vengeance and a mysterious malady seize upon and miserably afflict them that none of them survived beyond a few days. No meaner sacrifice could be offered up to the *manes* of fallen Kilkenny.²

With such stirring associations connected with it we can well appreciate the anxiety displayed by the corporation of Kilkenny, in

¹ Translated from the Italian of Rinuccini's relation of his reception at Kilkenny, for which see *Nunziatura in Irlanda di Monsignor Gio. Batista Rinuccini*, Florence, 1844, pp. 71, 72.

² Translated from *Theol. Tripart. Ricardi Arsdekin*, Antwerp, 1686; tom. iii. p. 200. The author appears to have been one of the family of Archdeacon, of the Irishtown, Kilkenny.

the seventeenth century, to keep this interesting monument in repair, and prevent it from suffering from the effects of time and violence. On the 9th of February, 1609, according to the Red Book, an order was made by the civic council—"That the Market Cross and Croker's Cross be for ever repaired, and kept in repair, by the Company of Masons, in such manner as the Mayor shall direct." The preservation of the structure would appear to have been immediately thereupon undertaken, as, on the 20th of April following, an invitation was issued from the corporation—"That every person that have plows¹ within the city do send them to draw stones from the quarry to repair the Market Cross." And on the 3rd of August, in the next year, the following memorandum was inserted in the Red Book:—"The Market Cross repaired, May, 1610, by the Company of Masons. The corporation paid for carriage, and lime, and sand." Again, under the year 1624, Oct. 15th, this entry occurs:—"Part of the Black Quarry allowed for making up the south side of the Market Cross." No attempt, however, appears to have been ever made to repair the injury inflicted on the monument, in 1650, by the muskets of Cromwell's soldiers, for Monsieur Motraye, a French tourist, who published his travels at the Hague in 1730, observes, in his description of Kilkenny²—"the market-place of the Cross, so called from a marble cross which is still standing in the centre of it, is a long and broad street, adorned with many good houses, in this street the tholsel is remarkable, though small it is very neat; the cross is lofty, raised on a round (*recte* square) pedestal, with six (*recte* five) steps, the arms of it are broken off, but the shaft is adorned with good figures in relief, and well preserved." We thus learn the exact amount of injury which the fanatical parliamentarians had done; they broke away the arms of the Cross, allowing the shaft and the arched structure which supported it still to remain undamaged.³

¹ I am informed that the term *plough* is still applied in portions of England to a team of horses.

² Quoted by Ledwich, *Collectanea*, vol. ii. pp. 443-45.

³ The writers of a tour through Ireland, purporting to have been made by "two English Gentlemen" about the year 1740, thus allude to the Market Cross of Kilkenny—"The Main-street is a full English Mile—I mean of both towns [Kilkenny and Irishtown]—in length, which is the chief Part of the Town. For the most part it is spacious; but near the middle of what is called *Kilkenny*, stands the Market Place, and Tholsel or Town-house, a very good Building; and near it a handsome *Gothic* Cross, much the worse by Time, which you may ascend by high Marble Steps; it does not ill resemble that

of *Coventry* in *England*, though not so high."—*A Tour Through Ireland, in Several Entertaining Letters*, &c. Dublin, 1748 (second edition), p. 182.—The likeness of the Cross of Kilkenny to that of Coventry must have been a very general one indeed, as the building of the latter was only commenced in 1541, and it was a solid structure "consisting of a hexagonal shaft, or mass of masonry, raised on steps, and measuring about 57 feet in height by 42 in circumference. It was divided into four stories, each of which was elaborately ornamented." See a paper on Market Crosses, by John Britton, F.S.A., read before the annual meeting of the Archæological Institute of Great Britain and Ireland, held at Salisbury, July, 1849; and published in *Memoirs illustrative of the History and Antiquities of Wiltshire*. London, 1851. p. 313.

But although, as we have seen, the Cross continued down to the middle of the seventeenth century to be looked upon as the pride and chiefest ornament of the city, the times soon after changed, and with them the feeling with which the monument had been regarded. The infusion of a new element into the corporation, under the Commonwealth, increased after the success of William III., and further extended by the effect of the statute of the 4th George I., chap. 16, passed in the year 1717, was calculated to weaken the sympathies of the civic council for monuments of the kind; and, doubtless, the circumstance of the thoroughfares being somewhat impeded by the graduated bases of the Market Cross and Croker's Cross, was deemed by the assembled wisdom of the city's representatives a sufficient reason for placing them under ban as public nuisances, and ultimately for decreeing their removal, and substituting for each a very useful but extremely unpoetical erection—a public pump. The people, like their betters, seem to have also lost the olden reverence for the Market Cross, and, as it ceased to be the scene of religious ceremonies, it gradually became perverted to base and profane uses. The arched canopy of the structure afforded so inviting a shelter as to cause the gathering beneath it of all the idle and dissolute characters frequenting the market, for the purpose of gambling and concocting mischief. It was probably with the view of awing these *mauvais sujets* and frightening them away from their chosen haunt, that the corporation placed the public stocks within it, harmonizing most infelicitously with the design of the monument, and suggestive of a rather incongruous association with the original intention of its erection. The presence of this instrument of punishment, however, had not sufficient influence to deter the depraved frequenters of the Cross from meeting there to indulge in their illegal and immoral amusements, and so the sapient authorities came to the determination to remove the Cross, and thus leave them without the convenient shelter which they had previously found for their malpractices. Such was the account of the motives actuating the corporation to the destruction of this beautiful monument, given by the late Mr. George Buchannan, a worthy but eccentric schoolmaster of Kilkenny, who died about twenty years since at a very great age, having presided over the education of three generations of the citizens. Mr. Buchannan, although well remembered as a strict disciplinarian within his school, when the daily task was done and the birch was laid aside, was of a kindly and sociable disposition, and he dearly loved, in his old age, to gossip of the scenes of his youth; but no theme had greater interest for him than the official doings of a certain puritanical chief magistrate of the city, one alderman Anthony Blunt, jun., who ruled with a rod of iron the affairs of the corporation from Michaelmas, 1770, to the recurrence of the same festival in the year 1771. This civic worthy, who from the revival of an obsolete mode of female punishment during his mayoralty is still remembered by the soubriquet

of "Whirligig Blunt," waged incessant war against the knot of idlers who used to congregate within the Cross, and contriving occasionally to pounce upon them whilst engaged in card-playing, usually condemned all those arrested in the act to be carted through the town, arrayed in a ludicrous costume, and wearing in particular a kind of high-peaked paper cap, which his worship had caused to be decorated in front with a full length and considerably magnified portrait of the knave of spades. This mode of punishment, intended to bring the offenders into public contempt, appears to have had more the effect of rendering the mayor himself ridiculous in the eyes of the people, whose gambling propensities were not to be thereby overcome; and, therefore, according to Mr. Buchanan's statement, determined to be revenged of these contumacious persons, his worship (in an evil hour for the beautiful old monument and the feelings of those of the citizens who valued it as it deserved) resolved on the utter demolition of their favourite harbouring place. The municipal records inform us of the fact of Mr. Blunt having involved himself in serious legal difficulties by the unwarrantable means to which he had recourse in maintaining "law and order" in Kilkenny, and the arbitrary system he affected in his discharge of the chief magistrate's functions. Several actions were taken against him, and heavy damages recovered. In one of these law suits one of our Market Cross gamblers figured as the plaintiff. A certain Michael Walsh, a dissolute character, but withal a genius, having experienced considerable annoyance from his worship's interference with his favourite pursuits, had the temerity to indite and sing amongst his associates in the market-place, some satirical doggerel reflecting on the mayor. The consequence was that the offended civic dignitary caused the author of the lampoon to be forthwith arrested, and had summary justice inflicted by whipping him at the Market Cross, and through the streets of the city. But Walsh ascertained the illegality of this proceeding, and soon turned the tables on the mayor by suing him for heavy damages, which, had not the corporation come to his rescue with the public purse, would probably have made his worship acquainted with the prison discipline to which he had himself consigned so many evil-doers. On the 30th of October, 1773, the corporation came to a resolution on this subject, which, although rather long, may not prove uninteresting in connection with the present subject. It is as follows:—

"Whereas Anthony Blunt the younger, Esqre, Late Mayor of this City, in the Execution of his office, Caused one Michael Walsh, a notorious Gamester and Idle Person, to be Whipped through the said City for Insulting and Abusing him; And Whereas the said Michael Walsh afterwards applied to his Majesty's Court of King's Bench to have the said Anthony Blunt attached for the same, which the said Court accordingly did, and which attachment Lies over the said Anthony Blunt, and is Daily threatened to be Executed with the Utmost Rigour. Now We, the Mayor and Citizens of said City, Duty assembled and convened in the new Tholsel of the said City, Well knowing the Good Behaviour, Activity and Justice of the said Anthony Blunt, During his Magistracy, and Convinced that the Punishment of the said Walsh, in the Manner in which it was Exe-

cuted, was Owing to an Error in Judgment only, and having taken the same into our consideration, Do (for the reasons aforesaid) order the sum of £300 to be by the Treasurer of this City advanced and paid to the said Anthony Blunt, to Enable him to free himself from said Attachment, and all the Costs and Expenses; and for which Sum this order shall be a sufficient warrant for our said Treasurer so to do. But this order is not to be Drawn into Precedent for the future, on any occasion whatsoever."

This, however, did not suffice to rescue Mr. Blunt from the legal embarrassments into which his over-zeal had brought him during the period of his mayoralty, and on the 23rd of April, 1774, the corporation voted him another subsidy of two hundred pounds, as they state in the resolution, "to extricate him out of his present difficulties." A local rhymster chronicled these curious doings—but not in "immortal verse," I regret to say, as I have been only enabled to pick up a few scattered fragments. The doggerel opened with a forcible picture of the dismay of the gamblers of the market-place on finding that the Cross had been taken down, observing that—

When a game they planned that was their stand—
Now they are at a loss
For a shelter'd "ken," for "five and ten,"
Like the poor old Market Cross.

A full description of the legal proceedings against the mayor was entered into; a stanza ran thus—

One Michael Walsh, a gambling blade,
Who gave his "clapper" bail,
Through Kilkenny town, both up and down,
Was flogged at the cart's tail.
He did incense, by his impudence,
His worship's pious wrath;
But the King's Bench has a knack to wrench
His worship's purse for that.

In a portion of another stanza we have allusion made to Blunt's mode of punishing females by the machine called the "whirligig," and a punning allusion to the removal of the Market Cross:—

What with flogging rogues and "spinning" jades
Blunt spends the Council's "tin,"
By paying his loss they haven't a *cross*,
Without doors or within.

The Cross was not entirely removed during Blunt's mayoralty. He contented himself with pulling down the upper portion of the structure, the arch of which had supplied shelter to the objects of his wrath. The late Mr. Michael Comerford, of King street, an old inhabitant, not long deceased, told me that he remembered, when a child living in the house of his mother's ancestors, the Langton family, opposite the Cross, to have seen the base of the structure, with a portion of the central pillar on which the arch had been supported, standing in the market-place for some years before it was finally removed. Alderman Blunt had laid sacrilegious hands on the

superstructure at a period antecedent to Mr. Comerford's recollection. There is no order set out in the books of the corporation for the removal of either the Market Cross or Croker's Cross, as is the case with respect to many of the city gates, towers, and other relics of ancient Kilkenny, which were swept away about the same period. When Croker's Cross disappeared, I have been unable to ascertain; but Dr. Ledwich, on the authority, it would seem, of the Rev. Mervyn Archdall, who had a drawing made of the monument ten years before its removal, states, that the Market Cross was taken down in 1771, so far confirming the account given by Mr. Buchanan.¹

We have preserved to us three different views of the Market Cross, in all of which the monument is represented as perfect, the artists taking the liberty of repairing the mischief done by Cromwell's soldiers. Of these, the drawing which belonged to the Rev. Mervyn Archdall, being simply a kind of architectural elevation, unaccompanied by any pictorial accessories, was engraved in Vallancey's "Collectanea," and copied into the first volume of the "Dublin Penny Journal." The two others were obtained by the late William Robertson, Esq., for the purpose of illustrating the work which he intended to have published on the antiquities of Kilkenny. One of these, taken apparently from the end of Chapel-lane, represents the

¹ Since this paper was read before the Society, one of the oldest inhabitants of Kilkenny, B. Scott, Esq., sen., Solicitor, has informed me that, although the Market Cross had been removed at a period antecedent to that to which his memory reached, yet in his early youth, when it may be supposed all the incidents connected with the destruction of the monument were fresh in the recollection of the townsmen, he often heard his father say that the intention of alderman Blunt and the corporation was, to have re-erected the Cross on the Parade, and that it was solely with the view of improving the city, by widening the thoroughfare in High-street, that it was taken down; but the lower order of people, knowing Mr. Blunt's inveterate hostility to the habits of the idlers who used to assemble at the Cross, incorrectly attributed its demolition to the object stated by Mr. Buchanan. The Minute Book of the corporation furnishes some evidence corroborative, to a certain degree, of Mr. Scott's version of the story. At a meeting of the council, held on the 5th of November, 1770, Anthony Blunt presiding as mayor, the following order was made—"Ordered, and it is hereby requested of the Gentlemen of the Board, that they will furnish in writing such schemes and proposals of works for the utility and ornament of this City as appear to them proper to be carried

into execution, that this Board may determine on them and be enabled to employ the surplus money in their hands for such laudable purpose." Whether any such proposals were laid before the body accordingly, does not appear on the Minute Book; but on the 29th of June, 1772, the following entry was made—"Whereas Mr. Anthony Blunt, late Mayor, has presented a Bill alledged by him to be due for several expenditures he alledges to be made for the use of said Mayor and Citizens, Ordered that the present Mayor (the Rt. Hon. Otway, Lord Desart) and Sir Wm. E. Morres be and are hereby empowered to examine and finally determine the balance due on said Bill, and they are hereby empowered to give him a draft on sight on the Treasurer for the amount of the same." Unfortunately the bill alluded to is not extant: it is probable that it contained an item for the removal of the Market Cross. Mr. Scott states that within his own memory the cut stones which had formed the monument were piled in the yard attached to the house of Mr. Blunt, in Coal Market; that it had been the intention to preserve them carefully and re-erect the structure on the Parade, but that the occurrence of Mr. Blunt's difficulties diverted his mind from the object, and, ultimately, the stones of this valuable architectural remain were made use of for common building purposes.

Tholsel and Langton's old house, now known as the Butter-slip, in the back ground; but the representation of the Cross is manifestly incorrect as regards the base, which is depicted with a flight of upwards of a dozen steps, whilst Motraye tells us there were but six, and Dr. Ledwich says only five. However, the other drawing of Mr. Robertson's (which was copied, I understand, from a painting in the possession of the late Mr. Purcell Mulhallen, of High-street) is by far the most beautiful and interesting of the three, being evidently faithful in the delineation, and not alone exhibiting the general effect of the monument itself, but also supplying a curious glimpse of the quaint old houses of the High-street as they appeared before the removal of the Cross, and some of them as they stood within my own recollection, preserving in detail the surrounding high-peaked gables, projecting penthouses, and picturesque bay windows which characterised the ancient urban architecture of Kilkenny. This interesting picture has lately been lithographed and given to the public by James G. Robertson, Esq., to whom the Society is indebted for permission to use the stone from which the graphic illustration accompanying this paper has been printed.

ON AN ANCIENT CEMETERY AT BALLYMACUS, COUNTY OF CORK.

BY JOHN WINDELE, ESQ.

A controversy respecting the antiquity of supposed Milesian graves at Glенаish, near Cahirconree, in Kerry, originating in a communication from the Rev. John Casey to one of the Tralee papers, and brought before the Kilkenny Archæological Society by the Rev. Dr. Rowan, has, by reminding me of a discovery of similar ancient interments made by the late Mr. A. Abell and myself, at Ballymacus, induced a wish to place the particulars on record, accompanied by such facts and observations as may assist in elucidating the question at issue.

Ballymacus lies on the sea shore, between the estuary of Oysterhaven and Kinsale harbour, and within view of the Sovereign's Islands. No tradition exists at present referable to the place; but its sepulchral character is preserved in the name of *Park na Killa*, the field of the graves, forming part of the townland. Neither is there any vestige or memory of any church or Christian cemetery. The field has been long used under tillage, and the discovery of the graves was merely accidental. We caused *five* of them to be opened; they were all formed alike, and contained similar remains. They were constructed of flag-stones set edge-ways forming the sides and ends of oblong